

# THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

VOL. VIII.

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No. 11

## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
 Roman Catholics and their conversion  
 to Evangelical Christianity.

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## EDITORIAL NOTES.

OUR TEXT FOR THIS MONTH IS THE first verse of the twenty seventh Psalm: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" With full reliance upon the power of God to sustain us and to carry on this work, we shall continue to invite our Roman Catholic brethren to read these pages and to attend our services in CHRIST'S MISSION building. We shall not return evil for the evil our enemies desire to inflict upon us, nor waste time or energy in defending ourselves from their attacks, but we shall preach to them the Gospel of Christ and let them see by the light of history and experience what their Church has done to corrupt the Christian religion and make the truth of God of no effect.

Every convert from Rome realizes the truth of the tenth verse of the same Psalm: "When my father and my mother forsake me, then the Lord will take me up." When He takes us up we are in safe hands, even though "false witnesses and such as breathe

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out cruelty," rise up against us. To all who trust in the Lord, His promise is sure; He will teach them His ways and lead them in a plain path, though sometimes it may be through severe trials and tribulations.

FOR SEVERAL REASONS WE HAVE borne in silence the many attacks that have been made upon us for the last twelve years, and we would not refer to them now if papers like the *New York Mail and Express*, the *Boston Traveller* and *British-American Citizen* had not kindly taken up our cause when hard pressed by the enemy. If we gave publicity to these assaults, many Roman Catholics would be frightened away from our meetings, expecting similar treatment for themselves, and some timid Protestants would cry out against us for daring to face such opposition. Henceforth we shall not notice these attacks, even though the *New York Herald* should for the third time repeat its calumnies. We have better work before us than defending ourselves from the attacks of our enemies.

OUR WORK IS NOW CARRIED ON IN that part of the city called the Jesuit parish. Their great church in Sixteenth street is only five squares from CHRIST'S MISSION. Some of the holy fathers have been to see the outside of the Mission, and one of them has visited our Roman Catholic neighbors in Twenty-first street to warn them against us. On Thursday, October 22, he stood for half an hour on the other side of the street taking observations. The next time he appears we shall invite him in and show him the beautiful hall where the Gos-

pel that can save him and his people is preached, something that his masses, absolutions, indulgences, scapulars and holy water cannot do.

THE TIME IS DRAWING NEAR WHEN our readers will desire to renew their subscriptions for next year. With our next issue this year's subscriptions will expire. We hope they will renew for 1892 as soon as possible. Oh! if they would only do so **now** how easily we could pay the small debt on our Mission building that causes more anxiety than the attacks of our enemies.

MANY INTERESTING ARTICLES ARE crowded out this month by the addresses delivered at the dedication of our Mission building; but those addresses are such good reading that we doubt not they will be perused with interest and profit by all our readers.

THE SERVICES IN CHRIST'S MISSION were well attended Sunday, October 18, when the pastor and Rev. G. W. Samson, D. D., preached; and there was also a good attendance on Sunday, October 25, when Rev. Geo. C. Needham, the great Irish Evangelist, commenced revival meetings, which continued to the end of the week. Full reports of the meetings, with a picture of the building and hall, will be given in our next issue. Our friends living out of the city through whose kindness the building has been obtained, are cordially invited to make it their home when they visit New York. There is ample accomodation and a hearty welcome, if they will notify us in advance. The building belongs to them, and we hope they will use it.

## DEDICATION OF CHRIST'S MISSION, NEW YORK.

REPORTED FOR "THE CONVERTED CATHOLIC" BY LUCIUS W. HOW.

THE dedicatory services of CHRIST'S Mission were held at 142 West Twenty-first street, Sunday, October 11, 1891, and continued during the week. The following prominent clergymen of various denominations delivered addresses and expressed their hearty sympathy with the work for the conversion of Roman Catholics inaugurated by Rev. James A. O'Connor: Rev. Josiah Strong, D.D., Secretary of the Evangelical Alliance of the United States; Rev. David James Burrell, D. D., minister of the Reformed Collegiate Church; Rev. John Hall, D. D., of the Fifth Avenue Presbyterian Church; Rev. William T. Sabine, D. D., of the Reformed Episcopal Church; Rev. G. W. Samson, D. D., President of Rutgers' Female College; Rev. F. R. Morse, D. D., of Calvary Baptist Church; Rev. Robert Russell Booth, D. D., of Rutgers' Riverside Presbyterian Church; Rev. Geo. E. Strobridge, D. D., St. Andrew's Methodist Episcopal Church; Rev. Joseph R. Kerr, D. D., Fourth Presbyterian Church; Rev. Jas. A. Reed, of the United Presbyterian Church; Rev. J. Stanley D'Orsay and Rev. Mason Gallagher. At the opening service Rev. James A. O'Connor, who is in charge of the Mission, spoke as follows:

During these services I have thought of no text more appropriate than is found in the tenth chapter of the Epistle of Paul to the Romans—"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." The Apostle Paul spoke of his own kindred, his own people. He was a Jew of the Jews, a

Pharisee of the Pharisees, had lived among his own people, had imbibed their teachings and had the same associations; and now in the fullness of his Christian life he desired that his own people should be sharers in the blessings he enjoyed. The mind and heart naturally turned to those with whom he had spent the early years of his life, and he yearned to look into their faces once more in the new light that had come to him. He bears witness that his people had a zeal of God, but it was not according to knowledge.

Following the great Apostle afar off I can say that my heart's desire and prayer to God is that the people from whom I have come might be saved, for I too can bear them record that they have a zeal of God, of which all are witnesses, but it is not according to knowledge. The Roman Catholic people stand in the same relation to God as the Jewish people, for they being ignorant of God's righteousness are going about to establish their own righteousness, in obedience to the commands and decrees of men, and not to the will of God. They seek by their own works to obtain the favor of God, and in blind obedience to their self-appointed rulers they go about to establish their own righteousness.

When the time came in my life that I could no longer walk in the way of my fathers and believe the teachings of the Church in which I was educated, and of which I was a priest, the question arose, What should I do? I knew nothing of what we call Protestantism—of Christianity outside the Roman

Catholic Church—absolutely nothing. I was never inside a Protestant church in my life, except once in London when, through curiosity, I went to see St. Paul's Church. I never heard a Protestant discourse. I had social relations with many ministers and many intelligent Protestants when I was a Roman Catholic priest, but good taste required that the subjects on which we were likely to differ should not be discussed.

I had no opportunity to learn the truth, but I could discern the errors, the mistakes and the shortcomings of the Church in which I was educated. Whatever culture and sacred learning I had told me that we as priests and as Roman Catholics had not the truth; that our reason could not assent to the teachings of that Church. For myself personally, instead of following the example of other priests whose hearts were broken in their attempts to right the wrongs they perceived in the Church, I went aside into another profession, studied medicine, and left behind me all the sweet associations of my life, parents, kindred, friends. God was gracious unto me that I was yet young at this critical period of life, and in the exuberance of youth I was not daunted or deterred from taking this step.

My priestly work and my labors in the Roman Catholic Church failed to bring peace, satisfaction or comfort to the heart, though I had been brought up in a spiritual atmosphere.

As a Roman Catholic priest I had confessed my sins to my brother priests, and had heard the sins of the people and given them absolution, but I knew that my own sins were not forgiven. In my new life there was

something wanting; I scarcely knew what, until in great simplicity the knowledge of Jesus Christ was laid clearly before me in a few simple words, with the question, What had become of the sins of my life? I had not lost faith in God or in Christ in a general way as the Saviour of the world, but I did not know, never heard, never read in all my philosophies and theologies in the Roman Church, that Jesus Christ was my Saviour, to whom I as a seeking sinner had access, and who in that same moment was my loving Saviour, seeking me; I did not know that I could come into my Father's presence, just as I was, without any other plea but that Jesus died for me. I did not know that. I had never heard of it, never read of it in the Roman Catholic Church. That doctrine is not there, nor is the doctrine that we are justified by faith alone. To such faith as there is in the Roman Church we had to add our own works, and in doing the works the faith was covered over.

When this faith in Christ came to me, I said, It is good for me personally, and it is good for the people to whom I ministered. I threw aside my secular studies and came to New York and entered upon this work. It seemed to me at first it was more by accident than design that I was placed in this work; but God in His mysterious providence had arranged it all.

For twelve years we have been holding services in various halls in this city, the last ten years in Masonic Temple, a few blocks from this building. Two years ago we were deprived of the use of that hall, because a larger rent was offered than we could pay. During those years many friends had

been praying for a building of our own where we could gather for preaching services, conferences and prayer. We needed such a building, yet I never prayed for it, because I did not know what the outcome of this work would be or what form it would take. We did not organize a church, because many friends did not think it advisable. We had Americans, Germans, Irish, French and Cubans attending our services, and when they were converted they naturally drifted into the established churches of the city. The clannishness of the Roman Catholics does not continue when they become like other Christians; they earnestly desire to become like other American Christians, to worship with them, to mingle in social relations, and to marry into their families.

It is a singular thing that though we have a hundred thousand Irish Protestants in this and adjacent cities, yet very few of them are known to be Irish. When we speak of the Irish we invariably mean the Roman Catholics. Irish Protestants become like other American citizens. You can scarcely enter a Methodist or Presbyterian church but you hear the Irish voice loud in praise of the Lord for His goodness and mercy, and it is so in the Baptist and other churches; the Irish Protestants are absorbed in the general American life around them. The Irish and other Catholics follow the same course when converted. In our efforts to organize them into a church society we could not keep them together. It seems to be a natural law that they should be like other Americans, and it would be vain for us to try and keep them together.

I did not know then what shape or form this work would assume. I had one sole idea in my mind, to preach Christ and lift Him up before the people, believing that His Word was and is true, "If I be lifted up I will draw all men unto Me." When men by faith lift up their eyes to Jesus Christ He will receive them whether they call themselves Protestants or Catholics. I have tried to preach to all that came to our services the Gospel of the grace of God, adapting ourselves to the circumstances of the people we seek to reach, discarding in our Sabbath services all controversy and all contention for mere argument's sake, and yet boldly presenting the truth in opposition to the errors and mistakes of the Church of our fathers. I do not believe that in early times men purposely sought to cover over the Word of God and conceal it from the people, but they substituted human means for the power of God in building up His Church. When the Roman Church was built upon the ashes of the Roman empire and the ecclesiastics of Rome assumed the imperial purple they desired to extend the kingdom of God throughout the Roman empire, to the ends of the earth; but they forgot the word of the Lord, "My kingdom is not of this world," and the Roman Church has continued to be a political rather than a spiritual power in the world.

We present those facts in a courteous manner; but for one word we have to say in regard to the Roman Church we have twenty words to say of Jesus and His love and the good news He brought from heaven to men. He came to save sinners, and salvation is freely given to men. They do not

work for it as we did in the Roman Church, and as our friends there are doing still, with their masses and absolutions and petitions and prayers to the Virgin Mary and saints. The salvation we receive from Jesus Christ is freely bestowed without money and without price.

These truths presented to the Roman Catholic people come home to their minds and hearts. They do not take much interest in the dry details of the controversy between Protestantism and Romanism; that can affect only a few minds; but the mass of the Catholic people are saying to the priests, "Sirs, we would see Jesus," and they offer their prayers and render obedience to them with this end in view. They want to be saved, but they do not know how. The priests themselves do not know.

When I left the Roman Church I did not desire to be a leader of the people in this work, and it will always be a mystery to me how it came to pass that I should occupy the position I have been in for the last twelve years. I do not love controversy or contention or opposition, but would rather bear and forbear with my fellow citizens. The mystery how I came to be where I am can only be explained by the providence of God.

I never asked the ecclesiastical bodies to take up this work, but other friends did. A formal resolution was introduced at the great Methodist General Conference in Philadelphia seven years ago, when it was resolved that the Methodist Episcopal Church should establish missions for the conversion of Roman Catholics in the United States, somewhat in the line of the missions to the Germans. A great Irish Methodist from Iowa, Dr. Dennis

Murphy, appeared there and carried this resolution through. He came to this city some months later to bring it before the missionary committee, but that body would not entertain the subject. There were adverse circumstances; there was a hostile press; there was the opinion of the world that would say and did say that it would be invidious for any ecclesiastical body to establish missions for the Catholics, who have their own churches.

Other friends hoped the New York Presbytery would establish such missions and take up the work. The late Dr. Irenæus Prime, of the New York *Observer* desired to help me, but he said to me on one occasion, "If you work under the auspices of any ecclesiastical body, the Catholics will not come to you as they do now, and you will be working in the line of other Protestant pastors." That I would have desired, because there I would have been protected, and my lines would have been in pleasanter places than they are. And thus we have continued as we began, trying to reach the Roman Catholics by an independent missionary effort.

I have studiously kept from the public all reference to the persecutions and annoyances which we have suffered. Many times Dr. John Hall has asked me if I was not persecuted, but I have avoided the subject. To many, and even to myself, it seems wonderful that we have not been annoyed and persecuted more severely than we have, when we consider the power of the Roman Catholic Church in this city, and the deadly hatred the Jesuits entertain towards us. But the Lord our God in whom we have trusted has sustained us in all our trials. This



Mission building is situated in the Jesuits' parish, and they do not love us the more for that. But we shall press on with our work, not caring for their love or hate.

We took possession of this building the first of May, and have experienced much tribulation as might be expected from the very nature of the work in which we are engaged. We expect nothing but tribulation; but we expect also from the promise of God that souls will be saved; and they have been, hundreds upon hundreds. Personally I have published in my magazine for the last eight years the testimony of two thousand living witnesses who have renounced the Church of Rome and accepted the Lord Jesus Christ as their Saviour. They are scattered through all parts of the city and are found in all parts of the country. We have continued in our course all these years, paying little attention to the annoyances that were incidental to such a difficult work as this.

A Board of Trustees, members of various evangelical Churches own the property. It cost \$27,000; \$10,000 have been paid; and we need \$5,000 to make a second payment in November; but we have a legacy of \$3,000 towards that, so we require only \$2,000 now. The legacy of \$3,000 was bequeathed to us by a member of Dr. Hall's Church, whom I never saw, of whom I never heard, except that she was a reader of *THE CONVERTED CATHOLIC*. Her husband I understand was a convert from Rome, and also a member of Dr. Hall's Church.

After this \$2,000 is paid it will be comparatively easy to pay the remaining debt, and the interest on the mort-

gage will not be anything like the rents we have been compelled to pay for Masonic Temple, for an office in the Bible House, and for rooms in which to reside. We hope friends who are interested will help us to make up this amount this month.

Rev. Dr. Mason Gallagher, of the Reformed Episcopal Church, Rev. James A. Reed, of the Charles Street United Presbyterian Church, and Messrs John Curry and A. W. Murray also delivered addresses at the opening services on Sunday, October 11. The attendance was large, many old friends and some new ones being present.

#### ONE THOUSAND DOLLARS NEEDED.

As we go to press there is still lacking \$1,000 of the sum needed to make the second payment on CHRIST'S Mission building. If one thousand of our subscribers would send the renewal of their subscription for next year as soon as they read this, we would be able to pay off this debt at once. We earnestly appeal to our friends to comply with this request. Some will come to our help in this hour of need, but we cannot say how many will do so. Will you be one, dear reader? In all the history of this work there never was greater need of financial aid than at the present time. We earnestly appeal to those who approve of the work and have the means to help it to come to our assistance now. They know what has been done; they will never know until we all meet in heaven what has been endured these years past while establishing the work and bringing it to its present prosperous condition. Now is the time to render its permanence assured.

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## ADDRESS OF REV. JOSIAH STRONG, D. D.

SECRETARY OF THE EVANGELICAL  
ALLIANCE.

AT THE DEDICATION OF CHRIST'S MISSION.

My Christian friends, I am very glad to be here to-night. There are so many duties pressing upon me that for months I have been in the habit of declining to undertake any services aside from my own proper work. Brother O'Connor came to me a few days ago and asked me if I would meet you here this evening, and I have felt such hearty sympathy with him and so cordially approved the methods of his work, and so entirely rejoice in the spirit of my brother that I felt I could not decline to come. I cannot suffer him to say that he has troubled me in my office at the Bible House; for if he calls his visits to my office trouble, I shall be compelled to designate in the same way my visits to his office for information, for I have been many more times to trouble him. Indeed, I feel under obligations to my brother for the assistance he has given me many times; and hence I am the more glad to respond to his invitation to be here this evening and talk a few minutes to you on the occasion of the opening of this new Mission.

I want to talk on the subject of our personal responsibility to God, which Daniel Webster once called the most solemn thought that ever came to him, and in this connection I will read from the first Book of Kings, chapter XIII.

I suppose that account has troubled all of us more or less. Judged by human standards that would seem to have been a very severe punishment for a very slight error or sin. This

man was a true prophet of God, because God wrought a miracle and set his seal to the prophecy which the prophet had made, although that prophecy was fulfilled by Josiah. And not only was he a true prophet of God, he was a most courageous prophet. He confronted Jeroboam there in the midst of his power, probably with his courtiers and soldiers standing around him, and there he delivered to him that faithful message from God. He was a courageous prophet; and not only so, but he seemed to have a very Christ-like spirit—a forgiving spirit; for when he had uttered this prophecy and Jeroboam stretched out his hand to smite him, probably to put him to death, and that hand was smitten of God so it died and dried up and he could not draw it in, he had the impudence to ask the prophet to pray for him that that hand might be restored; and the prophet laid up no ill will for him, but he prayed for him and said, "Forgive him, for he knoweth not what he doeth." He prayed for the man who sought to lay hands on him, and he was healed. And not only was he a prophet, and a very courageous prophet, and a man of Christ-like spirit, but he was a very conscientious man. When the King wanted to reward him, and said, "Come back and eat with me," and invited him to dine at the royal palace, the prophet said, "No, I will not go back for half of your house, because I was commanded not to eat bread or drink water with you." And yet when the false prophet beguiled him and said, "I, too, am a prophet, and I have a message from God which says, 'Bring him back and eat with him,'" he returned and ate with the false prophet, and in doing

so doubtless thought he was obeying God. He at first refused to accept that invitation on the same ground that he refused the King, and only when the prophet said, "I have the word of the Lord for it," he turned back, and for that he was slain—a conscientious, courageous man, a prophet of God.

I think we get a little light on that penalty if we bear in mind what truth God evidently intended to emphasize by the magnitude of the punishment. I think God meant to teach, and teach in such a way that all ages should remember it, the absolute sacredness of the relations of the individual soul to God; that no one is to come between the soul and God himself. That was the lesson. God himself had said to the prophet, "Do not eat or drink in Bethel." He himself had given the directions. Now if God had wished to countermand that command the prophet should have waited until God himself had spoken. It was not enough that somebody else should come and say, "I, too, am a prophet of the Lord," and give him another command. If a soldier had been summoned by his commanding general and received specific instructions to discharge certain duties, which he proceeded to do, and another soldier said, "I bring a message from the commanding general countermanding that order," that first soldier should say, "I received my orders directly from headquarters. If the general wishes to countermand that order I must have the countermand from his lips or in writing over his name."

Now, my friends, God gives his commandments directly to us. Did you ever think of the form of the Ten Commandments in the twentieth chap-

ter of Exodus? They are not plural in form and not in the third person. It is the second person singular every time. "Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

"Thou shalt not take the name of the Lord thy God in vain."

It is "thou," "thou," "thou." God's commands are sent direct to the conscience of every one of the human race. He is talking to you personally alone as if there was no other human being in all the world. God did not give one conscience to a community to dictate to each individual of that community. He did not give one's conscience to the church. He gave as many consciences as he gave souls. Every moral creature in the universe has a conscience, and hence God lays his command personally upon every individual soul. Sin is a personal matter—wholly so. Whenever I commit sin it is against God, something between him and me. When I sin against myself, my own body, or my own mind, I sin against God. I may forgive myself, but that does not settle the matter. I sin against my neighbor, and my neighbor may forgive me, but that does not settle the matter. The sin was against God also, and I must have his forgiveness. David was impressed with that fact. You know he committed the most grievous sin that is possible for one man to commit against another, when he sinned against Uriah—two of the most grievous sins; and yet in the penitential Psalm—the fifty-first—David is so

overwhelmed with the thought of his sin against God that the sin against Uriah sinks out of sight, and he exclaims, "Against Thee, Thee only, have I sinned," as if there was no other being in the universe except God and his own soul. A guilty soul had sinned against God. God not only has made us individually, giving every one a conscience, and addressing his commands to us separately and personally; but because we are personally sinners he has loved us personally, and Christ Jesus has died for us personally. Christ did not die for the Anglo-Saxons as a nation, nor for the Irish as a nation. Christ died for every man. I believe if I had been the only sinner on earth, Christ would have died for me. If you had been the only sinner of all the ages, I believe Christ would have died for you. I could not imagine his dying to save from extinction the brightest star over us to-night; I could not conceive of his dying to prevent our magnificent country from going out of existence; but I can understand his dying for one soul, because that one soul has eternal life, and is of such supreme importance that Christ died to save it. As Paul said, "He loved me, and gave himself for me," something personal, nothing between him and God, close personal relations. And then we are told, "Every soul shall give account of himself to God." God did not give my neighbor a conscience for me and make him accountable for me. God did not give me a conscience for my neighbor and make me responsible for him to give account of his sins. Every soul shall give account for itself to God.

There is the great mistake of that

prophet. God had come to him personally, and he allows another soul to come between God and him, to turn him aside from duty. God comes directly to every soul. He comes to your conscience and lays upon that a duty. You have no right to allow a minister, you have no right to allow a priest, you have no right to allow a church, you have no right to allow a human being or institution to come between your soul and God. That is the great lesson God teaches, it seems to me, in this chapter. You may be disposed to say, "Can it be that I am of such consequence that the infinite God and Creator of the universe shall belittle himself to concern himself with me and my wants and my sins? Can I go directly to him in prayer? Can I have the assurance that he will communicate directly with me? Is it possible that the Infinite God can concern himself with anything or anybody so small as I am?" Why, this solar system of ours is only a little speck in the universe, and I am only a little speck on the surface of the earth. Can it be the Infinite God can concern himself with me? It is because God is less infinite that he concerns himself with you. If he were anything else than infinite he could not. It is because God is infinite that he can descend to every human being. Now, we lump mankind; we lump the nations—the Germans, the Irish and the English; we know very few individuals. We talk about spirits. We do not know individual spirits. We talk about the Christ. We do not know the individual virtues of Christ. We generalize because we are ignorant; but infinite knowledge does not

lump mankind, and does not classify. God knows every individual spirit, and every individual sparrow, and not one of them falls to the ground without his knowledge. God knows every individual human being and every heart among us. Just because God is infinite he knows us every one; and he is concerned with all that concerns us.

What is the most precious thing Christ ever uttered to an audience? I suppose if you should ask a thousand Christians what is the most precious verse in the Bible, nine out of ten would say the third chapter of John, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He spoke it at night to an audience of one; and in the next chapter you read of his meeting again an audience of one at the well of Samaria. I think that the interview at the well was intended to teach us the importance of every human being. You know the Jews despised the Samaritans and had no dealings with them. This was not only a Samaritan, but a woman, and you know in that time women were despised and deemed of no account. This Samaritan was not only a woman, but a woman of ill repute, than which nothing could be more degrading; and you know how the disciples were astonished when they found the Master talking to her; and yet it was to that Samaritan woman that Christ revealed himself before he was revealed to any one else in his Messiahship. Let us not dare to call anything common or unclean. Let us remember that every human being is sacred

before God; let us remember that every single soul is precious enough for Christ to die for that soul, and for God to desire it to come to him personally, without suffering anything to come between him and that soul. Why, that is the great object of our discipline in this life, to bring us into close personal relations with God: that is what God is striving for year after year, week after week, by his teaching and discipline to bring us into close personal relations with him. Are we going to suffer an institution, a human agency, to come between him and us and tell us our duty? That is not God's teaching. I appeal to you fathers and mothers, would you be satisfied if your children never came to you directly with their sorrows and their joys; and if they had offended against you and disobeyed you grievously would you be content to have them go and tell a neighbor and ask him to come to you? Wouldn't you want that child to come directly to you? Would you be satisfied to have that child always communicate with you through correspondence between you and somebody else, a stranger? You want your own children to come to your own arms. God wants you and me to come to him directly, and we will find our Father's arms open to receive us if we accept him personally. Then we shall find peace in the Saviour, and He will bless us.

"Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come.

"Just as I am, and waiting not,  
To cleanse my soul of one dark blot,  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come.

"Just as I am though tossed about,  
With many a conflict, many a doubt,  
Just as I am Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe,  
O Lamb of God, I come."

**ADDRESS OF REV. DAVID  
J. BURRELL, D. D.**

MINISTER OF THE COLLEGIATE REFORMED  
CHURCH, NEW YORK.

"A seeking sinner finds a seeking Saviour." It was eight years ago that I first heard it in just that way, and many and many a day since then I have picked up my Baxter Bible and on a blank leaf I have found those words as a sort of inspiration to me. They have inspired me in a way not unlike that of the remainder of the printed pages there. "A seeking sinner finds a seeking Saviour." Under this line I find the autograph "James A. O'Connor," and I want him to know that in my ministry for the last eight years there is hardly a verse in my Bible that I have read more than the written lines over his autograph in the blank leaf between the records of the precious old Book, "A seeking sinner finds a seeking Saviour," has helped me, and to-day will help you, and it is as true as God is true. He cometh out while we are yet a great way off to meet us. Now that is one reason why I am glad to be here to-night and bring my greeting to you and to him who has a warm place in my heart—James A. O'Connor; and another reason is because I am not much of a sectarian. I have to punch myself sometimes to find out just where I am. I began as a Congregationalist, and went into the Presbyterian Church without knowing it; and I have a good deal to do with the camp meetings of my Methodist

brethren, and they could not scare me with a great number of amens and halleluiahs; and now I am a Dutchman,—of the Collegiate Reformed Church; and the best of it is after all that the best part of me is Irish. I am a Methodist-Congregationalist-Presbyterian Dutchman; and half of me is Ulster Irish blood. That is another reason why I am glad to greet my friend and fellow half-countryman, James A. O'Connor; and so, God bless him, and bless all who are associated with him.

The first time I ever saw Ireland I thought it was the most beautiful place in the world, not only because I had been sick for about nine days, and that was the first land we saw, but because it was just in its beauty, the green island. We woke up in the early morning with the sea gulls screaming after us for their breakfast; and looking off to the left we saw the beautiful mountain slopes and the patches of yellow gorse here and there. The first sign of life that met our gaze in Ireland was a graveyard on the hill top, and in the middle of that graveyard was a white cross rising towards heaven, and on the cross away in the distance we could see a white weather-beaten Christ with his arms stretched out towards the sea and towards the nation beyond, as though to say, "Look unto me all the ends of the earth and be saved." That was the right kind of greeting to old Ireland. But I will tell you what happened when we entered port, after we had been examined by the revenue office to see if we had any explosives or alcoholic liquor. We who had disembarked came out the other side of the revenue office, and



the first thing we saw was a town pump and a lot of women around the pump with stone pitchers at their feet and little children tugging at their dresses; and as I lifted my eye, with my friend standing beside me, looking over the pump, there we saw two things that went with us all through Ireland. It was just in front of a massive church, and there stood on one side a beggar whom we passed presently and who held out his hand as we went by and said, "A penny for the love of heaven;" we saw him everywhere in dear old, poor old Ireland, which Senator Bayard called, "The land of sorrow;" the beggar everywhere, sometimes a little girl, sometimes a man, and sometimes an old woman; and it was always "A penny for the love of heaven," "A penny for the sake of God" or "A penny for a sup of tay." Poor old Ireland! The Irish half of me feels always poor when I think of the southern half of that sweet island.

And another thing that followed the beggar was a priest. He stood beside him, looking sleek and fat, and he is the only jolly man to be found everywhere in Ireland; his home is the happiest one in that country. In the history of Ireland the priest and the beggar go hand in hand through that sweet beauty spot, the fairest, I think, on the earth, the priest and the beggar go hand in hand blistering the whole island over. The welcome we received from that white Christ was never repeated on our journey—and we spent a month in Ireland—until we came up to old Ulster, where there is an open Bible and a kind welcome to the Lord Jesus.

I grieve over the troubles of Ireland;

but dear old Dr. Burchard perhaps was not so very far off when he used the phrase "Rum, Romanism and Rebellion." The trouble in Ireland is Rum, Romanism and Foreignism, and the worst of the three is Romanism. The trouble with Ireland is that all the lights are out except the lights of the altar. The schools are out of light, the candles are quenched, the peet is put out—everything that could give light—the last free glow worm in old Ireland has been put out by the priests. If the priests would follow the snakes the pauper would go too, and old Ireland would be in the light of God.

Now I know my good friend Mr. O'Connor does not say anything bad about the Roman Catholics. He tries to say nothing that will antagonize his Roman Catholic brethren, and I love him all the better because he is so genial towards them all, but it is better to tell the truth sometimes whether it hurts or not, although we must tell it as kindly as we can. I am pleased that my dear brother and his work are so comfortably housed here, and as long as I am in New York City, and as long as I have any power to help, I will do everything that I can; but as long as you are in this place I know that the one thing you want to do is the one thing that Rome won't have, and that is to turn the lights on. Let the light shine. If there is any light in heaven above, or the earth beneath, let us have light. Use candles—tallow dips, or sunlight, or moonlight—let us have the light. Why should we put a veil over the face of Jesus Christ? Light is what we need. The old philosopher Diogenes, when a friend was going by

one day and said to him, "Can I do anything for you," looking up from his tub, said, "Get out of my light." That is all Ireland wants, that is all Mexico wants, that is all Italy wants, for the priests and everybody to get out of their light and let God's face shine down on them. The whole world would be richly blessed if God would shine upon them.

The shibboleth for sinners here and everywhere else is the word of God. The word of God is only one. It looks as if it were two. It is like a coin with two sides; one side is Jesus Christ, and the other side is the Bible; but Jesus Christ and the Bible are both one. You can not get rid of Christ and keep the Bible, and you cannot get rid of the Bible and keep Christ. It is the Bible and Christ, and they go down together or they live together for ever and ever. They are both one. It is the Word written and the Word incarnate. In the beginning was the Word, and after a while the Word was in the flesh, and the Word written and the Word incarnate are both one. The face of Jesus Christ shines out of every page of this dear old book which our fathers touched with reverent fingers and our mothers stained with their loving tears. The face of Jesus Christ shines out from every page as if we were looking at a photograph. It is nothing else but a perfect photograph of our Lord and Saviour Jesus Christ. To trifle with it is like spitting in the face of the Lord. Like the coin, on the one side we have the written Word and on the other the incarnate Word.

Our good friend and brother in this blessed ministry of the Gospel is go-

ing to preach Christ to you always. How eager He was to have His disciples know about Him, and they would not understand. On that last journey of His, when He was going down through Cæsarea Phillipi on His way to Calvary, He passed under the dark shadow of the cross, and it chilled Him, because He was a man to the marrow of His bones. He knew He was going to His death, and there was not a man around Him in the company of His followers that knew and understood or sympathized with Him. He had been hinting to them that He must be delivered up to death, but if there was any one that could sympathize with Him and knew who He was He could face it. "Whom do men say that I am?" And one said, "Elias" and another, "The Prophet" of whom Moses spoke, "But whom do ye say I am?" How the man's heart spoke that day. And then Peter—oh! blessed be God for Peter who was worthy to be the primate, because he was the Columbus that made the great discovery—Peter said, "Thou art the Christ, Son of the living God," and the Lord said to him, Thou hast found it out Peter. Thou art like a stone hewed out of a foundation rock; thou hast uttered the great truth. I am the Christ, the Son of the living God; and that is the rock on which the Church will be founded, and the gates of hell shall not prevail against it. Oh! that tremendous new truth that Peter found that day, that the Lord was so eager to have them discover: "Thou art the Christ, the Son of the living God." That is the corner stone of the Church, and other stone—Peter or anybody else—can

no man lay; and that is he Christ that will be preached here.

You do not know God except as Jesus Christ has come to reveal him. He is the Word between God and you. He is the language through which God expresses himself to you. God comes to us through Christ and we go through life saying we know God and trust him. We see him through this written word, this dear old Bible. I am not a bit afraid that the critics are going to hurt it. They will only hurt themselves. Open the Bible to every one. Put the search warrant in everybody's hand. It is safe. It is all true. God breathed it. Now bring on your higher critics, and say it over again, "God breathed it." Did He lie? Did he breathe a lie? Could He? I rise on a frosty morning and breathe on a window pane, and leave there a frost picture of all beautiful and grotesque things. Here are armies marching with diamond pointed spears, and here are clouds, and snow capped mountains, and I know not what else; I breathed upon it. That is what God did to the Bible; that is inspiration. All Scripture is given by the in-breathing or the inspiration of God. This is the Book, and God never breathed a lie. It has passed through centuries of transcription since and occasionally a man's pen has slipped, but the Word has lived by the spirit which was as inherent as Jesus Christ. I am glad that God has blessed the common people, the people who know in their own hearts that the Bible is true. My dear old mother sits in the chimney corner still, eighty years old, loving and believing this Bible, every word of it—Jonah in the whale's belly, and

all, every word of it from the beginning to the end. I say God bless the faith of the multitude who lean on him, and who believe every word he utters, whether it be an incarnate or a written word. Within this mystic volume lies the mystery of mysteries.

Now, that is what this Mission is for, and what my Church is for, to open the Word of God and let its light shine among men. My Church is just as free as this place is, and always will be, please God. There is not a man that can rent a pew in any Church that I am connected with unless that pew is open to Christian hospitality; and a man at his pew door must treat a stranger as at his house door. I am glad that Brother O'Connor is doing this work here, opening the Bible and trying to get the people to look into the face of our Lord Jesus Christ. I am glad to have had this opportunity of testifying my love and esteem for him and his work.

In my own behalf, and in behalf of the Collegiate Church, I give you a cordial greeting, and I pray God to bless you abundantly and baptize you with His Spirit, for Jesus' sake

#### ADDRESS OF REV. JOHN HALL, D.D.

FIFTH AVENUE PRESBYTERIAN CHURCH.

I have been very much interested in the calm, quiet and spiritual address of the pastor of this Mission. I do not think it necessary for me to add anything to it. What I purpose to do is to say a few words to you as to the need there is for trying to make this truth known to the hearts of those people who are expected to assemble here. A great deal is said in the present day—

and I suppose by many with the best intentions—regarding the ignorant masses that are in comparative poverty, and many of them in vice, and to whom the Christian Church ought to address her efforts. It must be admitted that a very large number of the people described as the masses are Roman Catholics, many of them my own countrymen. Of course they are to be included in whatever effort is made in this direction, and we are to endeavor to bring to bear upon them that agency which really and truly elevates as it saves men. You know how much has been spoken and written touching what has been called the Salvation Army, and how much has been spoken by those who count themselves the real friends of mankind for improving the condition of these masses and so lifting them up into a better way. Now the feeling that is strong in my mind—I may be mistaken about the matter—but the feeling that is strong in my mind is this, that many of these efforts are what a physician would call dealing with symptoms, and not going to the root of the matter. I know many people who have good houses that are godless people. I know many people in all the walks of life who are godless. What all alike need is the truth of God, which is taken by the Spirit of God and planted in the human soul, making the heart right with God; then the root of the evil is reached and real reform is effected. Now in order to deal with that particular section of the masses that are professed Roman Catholics there is need for some instructor who understands something about Roman Catholic doctrine and Roman Catholic ways.

There it is that my brother who has charge of this Mission has a certain fitness for the work that could not be found in every other Christian. There is need for some understanding of the peculiarities of the Roman Catholic system, so that this Bible may be put in their hands and the salvation it teaches brought to their hearers. You all know, I dare say, that over the great mass of the Roman Catholic population there is an interdict against the reading and study of the Bible. It is true there is a Roman Catholic dignitary in these United States who, if I may trust the statements of the press, has directed all his people to have Bibles and to read them carefully. How sincerely that is meant and how much it is obeyed it is impossible for me to say, but I know a direction of that kind given in European Roman Catholic countries would be thought a very strange thing indeed. I have had in my hands copies of the Bible that were taken by the Roman Catholic priests and thrown into the fire and partly burned. They were taken out when the priests departed. I would be very glad if the Roman Catholic priests of our nation could be induced to take that stand.

It is humiliating to me to say that among the masses there is a very large proportion of Roman Catholics; and a very large proportion of that Roman Catholic body, if we may judge from our prisons and kindred institutions, are not self-supporting, are not self-respecting, are not law abiding, are not good citizens, are not good Christians. It is therefore a thing of the greatest moment in every point of view, that we should try to bring the Scriptures to them and them to the Scrip-

tures, that the root of the evil may be reached and that they may be brought under those forces approved by Christ by which men and women are lifted up and learn to do well and cease to do evil. The Church of Rome undoubtedly teaches the people everywhere more or less specifically to seek righteousness; but there are two kinds of righteousness, one that God brings and offers to us, the righteousness which is wrought out by grace, which is complete and perfect; and there is a righteousness which we can work out for ourselves, which is incomplete and imperfect. I think almost every system of false religion, like Mohamedanism and the various forms of heathenism, are more or less of that element, going about to establish their own righteousness. Every time I read about pilgrimages, and asceticism, and seclusion from the world, those people to my mind are going about trying to establish their own righteousness. Now we have to try to teach them what the righteousness of God is. Jesus Christ is the Saviour that God provided, the Saviour that God sent, the Saviour that God proclaimed, the the Saviour that God employed, the Saviour that God accepted, the Saviour that God raised up, the Saviour whom God made the Judge of the world; and He bids us come to that Saviour and trust Him, and depend upon Him, and lean upon Him, and get His righteousness set to our account; it covers all our sins; and having obtained that, and being accepted by Him, we love Him, and because we love Him we will soon do His holy will. So personal religion becomes a cheerful, happy thing, the service of it a grateful service. It is not going

about with pain and toil and trouble to establish our own righteousness. It is taking the free gift of God as the bestowment of His grace, and then because we have it, giving Him the glory and rendering service to Him. Now that is one of the great things we have to try to teach to our Roman Catholic citizens.

Another characteristic of that system is that it makes a great deal of the Church. We ought to tell these people that in doing so they have to refer to the Scriptures. They tell you about Peter's supremacy, but they base the argument for that upon the Word of God. Now surely we can fairly appeal to their common sense and say to them, if you make the Scriptures the book that settles these things, then you ought to take the book as authority through and through, and you ought all to study it. But that is what they fail to do. They put the Book aside and the Church in a very high place indeed. Not long ago, a gentleman told me of a very eminent lawyer in this city, born and brought up and living as a Roman Catholic. He died, and when he was near his end some one felt at liberty to speak to him and put the question to him about the hope he had for the life to come and upon what it rested. "Oh!" said he, "I don't mind that, the Church settles all that;" and that is the way he settled it. Now we have to tell them that the Church is only a power as it stands upon this Word, as it reflects the mind of God in the Bible, as it determines its teaching by what is written there.

Another thing that is characteristic of our fellow-citizens in this regard is the very high place they give to the

ministry, they make them priests. Those of you who have never been in contact with Roman Catholic people have no adequate conception of the great deference that is paid to the priest in his official capacity, and how much he is supposed to have in his hands the salvation of the parishioners. Some of you know. I spent two or three years, the earliest in my ministry, in seeking to bring Bible teaching to the rising generation of the Roman Catholic people. I lived among them and visited in their houses, and I am bound to say here, and I say it with some degree of pleasure, while I was denounced by the priests and sometimes opposed by those persons whom the priests could control, I do not remember a single instance where I did not receive courtesy and civility at the hands of the Roman Catholic people. I can remember again and again when night came on in the bogs of Connaught and I had to make my way through these bogs to a good road, I would turn into a cabin and say some kindly word, and there was always a kindly response, for they are very devotional in their salutations, and when I would express a wish to be shown to a particular road, I remember very well how the good man of the house would take up a piece of bog stick, put it in the fire to light, and then cheerfully say to me, "Now, I will show your riverence the way you are to go;" and he would go before me, shaking the piece of stick as he went to give light and show me the road; and in parting he would say, "God save your riverence." But I understood their ways and how the doctrines of their Church worked upon them.

Here is the substance of a conversation that has many a time taken place:

"Now, don't you feel some concern about your dying and going before God in the eternal world?"

"Well, no, your reverence, I do not feel that."

"Well, but don't you know you have sinned a great deal?"

"Yes, your reverence, but I went to confession last Christmas, and I did everything that Father so-and-so told me to do, and I made all square at that time, and I will go again at Easter and then make it all square again. That is the way I stand, your reverence."

Again and again that has been said to me in all sincerity. Now we are not priests, except in the sense that all believers are in the priesthood. We have no power to forgive sin; and it is an awful thing when men and women are taught to believe that a human creature has such power, which God never intended a mortal being to possess. Of course a Roman Catholic will as a last resort make his appeal to the Bible, and he will tell us about the power given to the ministry. Our reply to that is that there are two kinds of power; there is declarative and there is executive power. We ministers have the declarative and God only the executive power. Anybody that wants to study the subject can turn to the first chapter of the Book of Jeremiah and you will find there an illustration of the distinction I make. The Lord said to the prophet Jeremiah, "See, I have this day set thee over the nations and over the kingdoms to root out, and pull down, and to destroy, and to throw down, to build, and to plant." Was Jeremiah



to root up kingdoms? Nothing of the kind. He was to declare what God was to execute. We are to proclaim forgiveness of sin through Jesus Christ, and when men believe in Him they receive this forgiveness of sin. God executes what we simply declare. We ought to tell that to our Roman Catholic fellow-citizens. It would be easy to mention other things in the same line.

There is good reason for us as citizens, even if we do not think of eternity and all it involves, to understand the questions that come up in this way. We have a large number of Roman Catholic fellow-citizens, and they are able to carry their plans into effect to a considerable extent among us. They can do that because of a certain perversion of the conception of liberty that American people have. You know that corruptions of the best things are the worst. Take the average American citizen; he is free; he wants everybody else to be free; he is liberal; he does not want to judge another man's religion; let the other man judge and decide that for himself. If the man is sincere and all that, that is all he has anything to do with; he does not want to teach him. That is a perversion and abuse of our American Nation's liberty. We say it would be a good thing to get American Protestants awakened, to have their eyes opened to the bearings of many of these things upon our American institutions and our American life, and to have American citizens comprehend that it would be good for the Republic, that it would be good for the Nation and its citizens if the Roman Catholics were taught to defer to the Bible, to put the Church where

it properly stands, to treat ministers as preachers of the Gospel, and to feel that when they come before God they do not come to any preacher, angel or saint, but through Jesus Christ the God man, the one Mediator between God and man, the man Christ Jesus. Now I will only say further that all this work ought to be prosecuted just in the spirit that has been indicated by our friend who is in charge of this Mission, not in a partisan spirit, not in an angry spirit, not in a controversial spirit, not as though one said, I am going to build up my party, cost what it may. It is not our party we want to build up, it is the spiritual kingdom of the Lord Jesus. So we are to speak the truth in love, with patience, with forbearance, with long suffering. I know my countrymen, a great many of them, have naturally splendid qualities. I only wish that those qualities had been developed as they might be. I love my country. Oh! how glad I would be if they could only come to the liberty with which Christ makes us free; then they would understand the liberty that we are to seek here on earth, and make right use of it. I have known intimately more than one faithful minister of the Church that I serve—the Church in which I was brought up on the other side—who were born and educated as Roman Catholics. They made good, sincere, faithful, earnest ministers. My professor in college who taught me the Irish language that I might be able to read the New Testament to those who could only speak that tongue, was such a man, and he lived and died a modest, faithful, humble

preacher of the Gospel of Christ. And I know to day many intelligent Godly people who have their places in Protestant Churches, like the rest of us, who had been educated as Roman Catholics. I have had them in my own Church, and they have been as blameless, as consistent, as earnest as the average Protestant Christian. They have been taken into the church without any show or ostentation. We did not send to the newspapers the information that a convert from Rome was about to be received, we made no parade of their conversion. Those men and women were sinners like the rest of us, who received Christ and confessed Him, just as the rest of us do. It seems to me that is the spirit in which we are to try to deal with our Roman Catholic fellow-citizens. I hope the time will come when by the baptism of the Holy Ghost poured upon them, they will say in tens and hundreds and thousands, "We ask the way to Zion, with our faces thitherward," and those of us who have been taught the way by this Book will have the privilege of guiding their feet into the way of peace. Now that is the work in substance that is aimed at here, and with my whole heart I wish it God speed.

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**ADDRESS OF REV. W. T.  
 SABINE, D. D.**

FIRST REFORMED EPISCOPAL CHURCH.

Dear friends, it is a privilege to stand here to night in your new and beautiful hall and to congratulate my dear Brother O'Connor on the manifest blessing of God which has so far attended his work and labor in the cause in which we are here gathered to manifest our interest. The dear

brethren who have already addressed you stand upon a vantage ground that I cannot at all claim to occupy. Brother O'Connor has been identified with this work as we know from its start. He knows all the ins and outs of it. I believe he is thoroughly master of the situation, and Dr. Hall, coming from that favored land to which he has referred, and knowing so much about that warm hearted people who dwell there, certainly also has an opportunity to which I can lay no claim. Yet I would stand here and express as a kind of outsider a great deal of interest in this work and wish it very earnestly God speed. I can stand here as an American citizen and wish that this work should prosper, that it should go forward, and that it should leaven the great mass of people for whom it is especially designed. One can hardly help feeling that there is a very serious menace to our institutions in the existence of a foreign power, such as that which flourishes in our midst, when we remember that the Roman Catholic owes his primary allegiance not to the President or the constitution of the United States, whatever may be said in any oath that is taken, but to him who fills the Papal chair in the great seven hilled city. When we remember the language which fell from the lips of General Lafayette, who was a Roman Catholic, and which is quoted as the concluding sentence of Dr. Strong's remarkable book, "Our Country," in which General Lafayette is declared to have said, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." I say, when we remember these things and

this influence, when we look forward to the future and the hope that we have for our land and our liberties and our noble institutions, so dear to us all, and which we would fain perpetuate in the coming years; and when we look back through the past and remember how much all this has cost, what suffering, what toil, what sacrifice and privation, and think of how it is menaced and threatened by this foreign power; as true American citizens, I say, we cannot stand here without wishing well to this work, and all prosperity to the efforts of my dear brother here.

And when we take another view—when we remember that we are Christians and believers in the Lord Jesus Christ, when we remember what Dr. Hall has just told us, that it is an awful thing for men to be brought to believe that the powers to which he has referred are really placed in the hands of mere preachers, when we think of the ignorance of these people of the free gift of salvation through Jesus Christ alone; when we think of the millions who are groping and living in darkness without the hope which we can give them, how glad we should be that a new and better light house has been erected for these dear people—of whom we speak only words of tenderness and love—that there is a light thrown out for them, and an invitation given by the gentle voice of our friend to come in and share our blessings. As they are brought in from the shadow of darkness we can but rejoice. And thus whether I take the stand of an American citizen, or a minister of the Lord Jesus Christ, I am most happy to be here to say God speed to this good

work. I trust it may prosper. I may echo the words of Dr. Hall when he says he likes the spirit of this work. We are not here in bitterness or anger or fault-finding, but in love, to wish this enterprise success and commend the spirit in which it is pursued. We have not forgotten the fable of the wind and the sun. We have not forgotten that there is a power in love that there is not in hate or in fault finding. I rejoice to see the spirit manifested in the sweet words inscribed above your front door, "CHRIST'S MISSION." It is a noble name; you could have no more appropriate one. That being the spirit in which this work is to be carried on, and I trust the indication of the divine power that is behind it, we may count from the very start upon the richest blessings for it, and for all that shall come here earnestly interested in this undertaking in the dear Master's name. God bless you, my dear brother O'Connor, and all present.

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The addresses of Rev. Drs. G. W. Samson, F. R. Morse, Robert Russell Booth, Geo. E. Strobbridge and Joseph R. Kerr, at the dedicatory services of CHRIST'S MISSION will be published next month. Extra copies of THE CONVERTED CATHOLIC, containing these addresses, with those that we publish this month, will be sent for five cents each, or 100 copies for \$3.00. For \$5.00 we can send 100 copies each of the November and December issues containing all the addresses. This is a rare opportunity to circulate these addresses, and we hope our friends will avail themselves of it, and help to make known to the American people the sentiments of those ministers.

## CONVERTS FROM ROME.

## MISS SARAH F. FURLONG'S EXPERIENCE.

I was brought up a Roman Catholic and continued in that Church until about a year ago, when I drifted into that great evil, modern spiritualism, and was brought into direct contact with Satan. He appeared first as an angel of light, but as he came very near in the effort to make me a medium, there was no mistaking his identity. In my efforts to escape my enemy I turned with renewed fervor to the Church, and nearly wore myself out in my vain struggle to save myself by works and frequenting the sacraments. The priest whom I consulted was very kind to me, and did all in his power to pacify and help me, but I had been convicted of sin, and was in real trouble, and nothing short of the power of God could help me. I had never been taught to read the Bible, and knew nothing of salvation by faith in Jesus Christ alone, so the Lord had to deal very plainly with me. One night when I was more than usually troubled I cried unto the Lord and He heard me, and He opened my vision and let me see my glorified Saviour, my Redeemer, my God. He came to me and I welcomed Him to my heart, and I am so glad that He gave me the grace to receive Him. I did not know then, as I do now, that I was born again, that night in my room alone, born of the spirit, born of God and that the blessed Saviour had come from heaven to abide in me and be my life. A few weeks later as I was still pressed by the enemy, God put a prayer into my heart that gave me new life. I was alone in a little garden

where I went to pray, as I was too restless to stay in the house, and God caused me to pray that the Holy Spirit might speak to my soul. He wonderfully answered that prayer which He had inspired, and I heard His voice from heaven plainly and clearly, as He said: "I am with you always even to the consummation of the world." At the same time my whole being was permeated with the power of the Holy Spirit. But when the rapture had passed I did not even then understand what it meant, for I had never heard of any one living in our times having an experimental knowledge of God, or of any one since the Apostles being baptised with the Holy Spirit, as I now know I was that evening.

A few weeks later I was at my work in the office and felt the pressure of the enemy again, but the Lord spoke to me once more. This time the voice from within said, "Why do you trouble yourself about these things when you have strength within to overcome," and at that moment my understanding was opened and I understood my former experience, and knew that Jesus had come to abide in me. Jesus by His indwelling Spirit has been my life and my guide ever since.

I know to-day that the baptism of the Roman Church did not regenerate me, but that I was regenerated and now born again by the power of the Holy Spirit; and during all the years of my life up to that time, even before I ever came in contact with spiritualism, I was a lost sinner, and if I had died I could not have entered heaven;

for Jesus Himself said that in order to be saved, you must be "born again." I also know that it took the baptism of the Holy Spirit to make me a strong and perfect Christian, that is, perfect in heart toward Jesus Christ, although that work was supposed to have been done years before by the sacraments of the Church of Rome. Oh, how I pray that Roman Catholics who read this may no longer restsatisfied with the sacraments of Rome.

No outward form or ceremony can save you. Jesus says, "You must be born again," and when you have been born of the Spirit and have passed from death to life, God makes this known to you. His Spirit witnesses with yours that you are the children of God. Have you this witness, dear friends? If you have not, don't rest until you have it, don't risk your eternal salvation on any sacraments or mediation, no matter how good they may appear. It is a matter to be settled between yourself and God, not after death, nor at death, but now; now is the acceptable time, now is the day of salvation. Jesus Christ alone can save you, He has paid your debt, He has died for you.

This salvation is waiting for you. All you have to do is to come to Jesus and yield your heart to Him and take Him as your Saviour; believe He died for you and that His death was acceptable to the Father; let Him enter into your heart and ask Him for the Holy Spirit, and he will send Him to you. My testimony is that I find in Jesus Christ a complete Saviour and Redeemer, and I am looking for His coming to reign as King over His people.

*Boston, Mass., October, 1891.*

#### PASTOR AND PEOPLE CONVERTED.

The London *Methodist Times* gives an account of the oldest Methodist Church in the world. It is at Mount Orfano, Italy. The pastor of the Roman Catholic Church was converted under the preaching of a Wesleyan missionary, and last fall the inhabitants decided to become Protestants, and a Methodist class was organized. Arrangements have been completed whereby the old parish church is transferred to the new society. The church is said to date back to the year 815.

The Methodists of Portadown, Ireland, have engaged a colporteur, and Rev. P. E. Donovan, formerly a Roman Catholic, has been set free from ordinary circuit work that he may devote himself altogether to evangelistic efforts. Mr. Donovan is an excellent speaker and is filled with the Spirit of God and zeal for the conversion of his brethren.

#### PERALTO, NEW MEXICO.

DEAR BROTHER:—Enclosed please find my subscription to THE CONVERTED CATHOLIC for 1891. I like the magazine so much that I cannot do without it as long as I can spare a dollar. My heart rejoices with the glorious news it brings each month, especially of the "converts from Rome." God bless all your efforts in doing good in bringing our Roman Catholic friends to see the light of the true Gospel and to trust in our dear Jesus as their only Saviour, as we converts from Rome have done, and as many more are doing every day.

Wishing you more and more success in your work, I remain, yours truly,

MRS. M. L. C.

### Father McGlynn's Work.

Rev. Dr. McGlynn opened his Winter series of Sunday night lectures at Cooper Union, New York, October 11, by a talk on the Pope. He said that the time might come when "we will have a democratic Pope, who will walk down Broadway with a stove-pipe hat on his head." Personally, he said, he had been emancipated from all relations with the Pope, and was consequently competent to give him unprejudiced advice. He advised him not to listen to the flattery of such men as Archbishop Corrigan who, while assuring him that he was the greatest Pope that ever lived, was getting ready to assure the next one that he is greater than all his predecessors. In the language of New Yorkers, such flattery was "taffy." He commiserated the Pope on his approaching senility, and wound up by saying, "Holy Father, I am ashamed of you."

"The Pope and Poverty" was the subject of Dr. McGlynn's lecture Sunday evening, October 18, at Cooper Union. The hall was crowded, and the audience applauded the reverend lecturer enthusiastically. Every mention of Archbishop Corrigan's name was received with groans. "Archbishop Corrigan," began the doctor, "has interpreted this encyclical as a condemnation of our teachings. As a matter of fact, the document has no more dogmatic value than a sermon from any pulpit in Christendom. The Pope seems to have rushed precipitately into the land question. He ought to be ashamed of himself for writing so authoritatively on a subject which he knows nothing about. I'd

like to tell him so, probably I may, but I'd like to do it standing on my feet and not upon my knees. This encyclical is not the doctrine of the Catholic Church, and nobody is bound to respect it as such. You'll find more of the essence of truth in Herbert Spencer or "Progress of Poverty" than in the Pope's production, but Archbishop Corrigan got the Holy Father committed in advance to a condemnation of the Anti-Poverty doctrines without stopping to think that a great many things contained in this encyclical have been preached over and over again from this platform."

Dr. McGlynn then began to show how inadequate were the remedies proposed by the Pope for the prevailing condition of affairs. Continuing, he said that when the Pope minds his own business people will respect him more. "What fools they are," he said, "who try to make the Holy Ghost responsible for this encyclical. The London *Tablet*, the organ of Bishop Salford, has condemned the assertion of Archbishop Corrigan that the encyclical was a condemnation of the Anti Poverty Society, and said that the document had no particular value at all."

### "Tell Jesus."

Have you told it all to Jesus?  
All your hopes and all your fears?  
Have you told your troubled story  
To His ever open ear?  
All the cares and all the sorrows,  
All the failures, all the tears,  
Tell them out alone to Jesus,  
He alone can calm your fears.  
Tarry not, but go and tell Him,  
He will all your troubles meet,  
Then your heart shall lose its burden,  
You shall leave it at His feet.  
He has watched you every moment,  
He has heard your wearied cry,  
Now He waits to give you comfort,  
Succour, strength and sympathy.



## JUSTIFICATION.

BY REV. THOMAS CONNELLAN, THE CONVERTED IRISH PRIEST.

[From The Christian Irishman.]

ONE of the chief effects of Faith is justification. We may call it the effect *par excellence*, for the grand object of all religion is to unite God and the sinner, and the process by which this is accomplished is called *Justification*. Man has indeed invented a process of his own. By constant striving and struggling; by going to confession every week; by fasting and abstaining; by pilgrimages to famous shrines or holy wells; by pouring out money like water for masses and indulgences, the poor man hopes that some time or another God may pardon his sins and admit him to His friendship. Alas! what a terrible and an uncertain creed is this! This was the religion of the Pharisee:—"I fast twice in the week, I give tithes of all that I possess." With all his fasting and almsgiving he had a proud heart, and God rejected him.

But God's way of salvation is very different:—"By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2 8). What seems very difficult in our eyes is very simple in the eyes of God. Hence justification may be defined as *AN ACT OF GOD'S FREE GRACE BY WHICH HE PARDONS ALL OUR SINS AND ACCEPTS US AS RIGHTEOUS IN HIS SIGHT BY REASON OF THE INFINITE JUSTICE OF CHRIST IMPUTED TO US AND RECEIVED BY FAITH*. Hence Justification is an act. It may occur in a moment. It is moreover an act of grace, not merited by anything the sinner does but freely bestowed by God. It is besides an act of God, not in His character of Almighty Ruler,

but in His capacity of judge. There is no merit in the sinner calling down this wonderful act of grace from God, but there is the imputed righteousness of Christ. "Christ also hath once suffered for sins, the just for the unjust."—(1 Peter 3. 18). By so suffering He has, so to speak, clothed the sinner in His own righteousness by which the justice of God is appeased. Hence the eternal Judge declares the sinner, not guilty. Lastly, faith is the condition required in the sinner before he can be clothed in Christ's righteousness. "By grace are ye saved through faith." "Thou wast slain and hast redeemed us to God by thy blood"—(Rev. 5. 9). This is all very simple and plain to those who go to God's Book for their guidance. But, alas! there are millions to whom the Bible is a sealed book, from whose eyes the Son of God is hidden just as the sun is darkened behind a bank of thundercloud. No wonder that the way of salvation should seem long and rugged; uncertain and beset with pit falls even as the night traveller is obliged to pick his steps with pain and caution. To show the marvellous simplicity of Christ's method of Justification let us consider two well known incidents in the New Testament. We shall first turn our eyes to the—

## THIEF ON THE CROSS.

St. Luke in his Gospel (23. 39-43) presents us with a view of sinners in their relation to Jesus, the Saviour, the Holy one of Israel. As the prophets had foretold the Messiah was numbered among transgressors. His innocence serves to bring into greater prominence their guilt. Yet, although they were alike in sin and transgression, grace visited one of them, pluck-

ing him like a brand from the fire, while the other perishes in his sin. One is saved *by grace, through faith*, the other mocks, scoffs, perseveres in unbelief and is lost. Yet the Saviour hangs between both. He has words of grace and life for the good thief. He has no message for his companion. Yet Jesus had a heart burning with love for both. One by faith puts on Christ's righteousness. The other scoffs with the unbelieving Jews and is lost. What a heart-moving incident! How accurately the struggle between light and darkness, between free grace and unbelief was focussed in that wonderful scene on Golgotha! Let us dwell a little on the picture:—"And one of the malefactors railed on Him, saying, If Thou be Christ save Thyself and us." He could not recognize the Divinity under the garb of suffering. He forgot the lesson about Abraham a stranger in Canaan; Joseph a prisoner in Egypt; David flying from Saul like a hind before the panther, and moaning: "My God, my God, why hast Thou forsaken me?" Like foolish Herod he looked for a manifestation of power. In his eyes suffering and sorrow were but the surroundings of folly. The other thief reasoned more correctly:—"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: but this man hath done nothing amiss."

Here we have the sinner's confession of guilt before God. Not only did he acknowledge that the punishment they were suffering was the just reward of his evil deeds, but he realized their relation to the Almighty. He felt that it was not enough to fear him who

can kill the body, but that another tribunal awaited them beyond the gates of death. The purity and unselfish love of Jesus melted his heart and elicited an act of faith which was as beautiful as it was brief:—"Lord, remember me when thou comest into thy kingdom."

When the shepherd was smitten the sheep were scattered. Peter who had boasted so loudly of his courage was away in hiding. When all is darkness around Jesus; when His chosen disciples crouched in terror saying:—"He was condemned to death and crucified, but we trusted that it had been He which should have redeemed Israel," when He is crowned with a crown of thorns; when Scribes, Pharisees, and rulers combine to mock and deride Him, then the thief by His side proclaims His Godhead, His Messiahship. This poor sinner had no time to go to confession; to perform long and severe penances; to punish his body with fasting and whiplashes. Faith in spite of sin and shame can rely on Jesus; can trust in the Saviour. Judas was three years by the side of Christ and terminated his life a thief and a robber. But here is a thief changed in a moment of time into a believer, a saint, a confessor, an apostle. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in paradise." Time had no existence in the mind of God. His spirit can achieve in a moment what poor humanity struggles after in vain during a thousand years. For who can hope to reach a higher point than this sinner so suddenly elevated from the lowest depths of sin and shame to the pinnacle of sanctity and divine favor? "If I be lifted up from the

earth I will draw all men unto me," prophesied the Saviour, and behold here is the first point. Faith sprung up in the heart of a dying thief, and grace at once came down and saved him. There was no purgatory awaiting the saved thief on the cross. He was at once admitted into paradise, and to paradise with Christ. How can any sinner yield to despair with such an example before his eyes? The Saviour sits at the right hand of God where "He ever liveth to make intercession for them." When Christ says, "My sheep hear My voice, and I know them and they follow Me; and I give unto them eternal life," may we be able to reply, "The Lord is my Shepherd; I shall not want!"

We find the same glorious chapter repeated in

THE STORY OF THE PHILIPPIAN JAILER.

(Acts 16. 22-40). Paul and Silas for preaching Christ in the market place are delivered by the Pagan magistrate to the charge of the jailer, and this man so hates the servants of Christ that he thrusts them into the inner prison and forces their limbs into the stocks. Paul and Silas gloried in their sufferings and sang hymns in the prison. As they sang and prayed a great earthquake shakes the prison to its foundations and forces all the doors open.

The affrighted jailer suddenly roused from sleep is terror-stricken lest his prisoners may have escaped. He saw the prison doors open and certain that death will be the penalty is about to have recourse to the infidel's antidote against misfortune—suicide. Paul ever watchful calls out, "Do thyself no harm for we are all here." Laying aside his sword the jailer catches up a

light, rushes into the prison and finds Paul and Silas calm and collected, their countenances irradiated with celestial joy and confidence. Here was a higher life of which the jailer had hitherto been ignorant. Surely the Judean God, about whom they had preached the previous day, must be all powerful to nerve and sustain them so. Prostrating himself at their feet he cried out, "What must I do to be saved?" the question that lies buried in the heart of every sinner be he ever so hardened. Soft and sweet, yet clear as a bugle-blast the answer comes back from the lips of Paul:—"Believe in the Lord Jesus Christ and thou shalt be saved." St. Paul it would seem did not carry a violet stole in his pocket, and was not accustomed to call the sinner to his side and hear his confession. No, the confession was made to God, and to Him alone, and not even the great Apostle of the Gentiles dared to usurp God's place. Behold another instance of the marvellous power of faith. Even while chained in this body we can by its aid mount to heaven and realize the truth of Bunyan's words:—

"For though men keep my outward man  
Within these locks and bars,  
Yet by the faith of God I can  
Mount higher than the stars."

But, I shall be told, this makes good works unnecessary, and if men can be saved so easily there is no necessity for leading a good life. The answer to this is very easy, but we must leave it over for our next number.

CHANGE OF ADDRESS.

In communicating with us subscribers will please notice the change of address from 72 Bible House to 142 West Twenty-first st., New York.

## AN ATTACK ON FATHER O'CONNOR.

THE ROMANISTS OF NEW YORK HAVE HATCHED A CONSPIRACY.

[Boston "British-American Citizen," October 17, 1891.]

**EX-PRIEST** Rev. James A. O'Connor, of New York, Editor of *THE CONVERTED CATHOLIC*, is one of the ablest of many able men who have left the Romish priesthood for the Protestant ministry. He received a thorough education in Irish colleges and in France, and was a successful priest for several years in the United States before he became a Protestant. His work in New York City is known to the readers of the *Citizen*. He not only conducts regular religious services, attended by a large number of Roman Catholics, but is also engaged in a successful publishing business, and sends out much literature of great value in patriotic work. He has assisted many priests who have left the Roman Catholic faith, and is in all respects a most successful worker.

As a result he is cordially hated by the Romish priesthood. By very great self-sacrifice he has secured funds to open a building for permanent headquarters and for a church. He was assisted in his efforts by Rev. Dr. John Hall, Rev. Dr. Josiah Strong, Rev. R. S. MacArthur, Rev. Edward Judson, and others, all of whom were announced to take part in the dedicatory services on Sunday, October 11. What happened only a few days before the services is thus told in the *New York Evening Mail and Express*, October 7, edited by Col. Elliott F. Shepard:

"An item appeared in the news columns of nearly every morning paper in this city last Sunday stating that Rev. James A. O'Connor, the Editor

of *THE CONVERTED CATHOLIC*, had been arrested the evening before on a charge of intoxication and locked up over night in the Church street station house.

"The friends of the ex-priest were shocked and surprised when they read the story, and several persons who are specially interested in Mr. O'Connor's mission work took pains to investigate the matter.

"It transpires that Mr. O'Connor came down town on Saturday afternoon to attend to some business connected with his periodical. About six o'clock he boarded a car to go to his home in West Twenty-first street, but after riding a few blocks he discovered that he had taken an Eighth avenue instead of a Seventh avenue car. He at once got off, and at the same instant his watch was snatched by a man on the car, who made off. An officer of the Church street station saw the affair and captured the thief, who proved to be Thomas Sullivan, an ex-convict and a member of the notorious 'stable gang.'

"The policeman ordered Mr. O'Connor to come along and enter a complaint, but this the ex-priest refused to do, as the watch was of little value and he did not desire to prosecute the prisoner. The officer insisted, and upon receiving another refusal he arrested Rev. Mr. O'Connor and took him to the station house with the pickpocket. Here he was locked up over night, but as there was nothing to substantiate the policeman's charge of intoxication the ex-priest was honorably discharged at the Tombs Police

Court on Sunday morning, while the thief was held.

"Mr. O'Connor says he never uses intoxicating liquors, and that his arrest is an outrage. He believes, and so do some of his friends, that the charge of intoxication made against him was instigated by Roman Catholics, as he has been bitterly fighting Romanism for years, and has gained the enmity of many members of that Church by his severe denunciations.

"CHRIST'S MISSION, of which he is pastor, is to be opened for the first time next Sunday afternoon at three o'clock, and Mr. O'Connor thinks that his enemies will do everything in their power to hinder its work. He believes that the arrest was an attempt to blacken his character and thereby destroy the efficiency of his work in the mission field.

"Many prominent members of leading churches in this city have been impressed with Mr. O'Connor's zeal and earnestness, and, regardless of denomination, they have contributed to the support of his work. The building at No. 142 West Twenty-first street was purchased some time ago, and altered to suit the purposes of a mission. The title is held by a board of trustees.

"Mr. O'Connor has consulted a lawyer, who will endeavor to discover the persons responsible for this outrage on the ex-priest.

"The case was brought up in the Tombs Police Court this morning, but Mr. O'Connor did not wish to prosecute the case, and, at the request of the prisoner's counsel, the hearing was deferred until Saturday. Unless there should be some legal necessity for Mr. O'Connor

to enter a formal complaint he will not do so at that time, and the case will be dismissed."

On Saturday last he was brought before the notorious ex-rumseller and dive-keeper, Judge Patrick J. Divver, and here is the sequel, as given in the *N. Y. Tribune*:—

"Thomas Sullivan, the ex-convict, who is charged with robbing the ex-priest, Rev. James A. O'Connor, Editor of THE CONVERTED CATHOLIC, in Church street last Saturday night, was arraigned before Justice Divver at the Tombs again yesterday morning. Mr. O'Connor said he did not wish to press the complaint, but he emphatically denied that he was intoxicated at the time of the robbery.

"Justice Divver said that he would not allow the crime to be compromised. He criticised the ex priest severely for saying in public that he did not intend to appear against Sullivan. He put O'Connor under \$100 bonds to appear before the Grand Jury. Mr. O'Connor sent for his friends to furnish the required bonds."

The *Tribune*, and every other daily except the *Mail and Express*, take the Romish side of the question. The matter looks like a conspiracy, coming as it did.

This will test the Americanism of our New York friends.

In Monday's *N. Y. Advertiser* appeared the notice below :

"The dedicatory services in CHRIST'S MISSION building, No. 142 West Twenty-first street, were held yesterday afternoon and evening. The Rev. James A. O'Connor, Editor of THE CONVERTED CATHOLIC, is the head of the mission, and led the services last night. For some ten years he had the

use of the Masonic Temple for his work. Having lost that his friends have secured for him the new building which is now occupied as a chapel, publication office and residence by Mr. O'Connor.

"The chapel, which holds about two hundred persons, was well filled last night, and Pastor O'Connor welcomed his hearers. In the course of his remarks he alluded to the trouble he got into with the police officers last week, and incidentally paid his respects to Justice Divver.

" 'Last week,' he said, I went down town to attend to my business, and as I was getting off a horse car my watch was snatched from me. The young man who seized it said he was starving, and had been hounded from place to place by the police, until he was desperate. His poor wife came to me, and several of his friends begged for one more chance for him, and promised that he would reform if given the opportunity. It is my business to keep men out of jail, not to send them there, and when the case came up in court I refused to prosecute. When Judge Divver found out who I was he told me if I didn't prosecute the prisoner I should be locked up myself. I said I would rather go to prison than send another man there, and was sent to the house of detention, the charge of intoxication being trumped up against me to give color to the imprisonment.

" 'The case came up again yesterday and I was told that I must prosecute the prisoner or go to jail again or furnish bail. I sent to a friend on White street, who replied that he would willingly go bail, but could not immediately leave his office. I was

detained until I mentioned that my friend was a member of the Grand Jury. Then Judge Divver came off his high horse. I was politely addressed and told I might go; that nothing further was necessary, and with a bow from judge and policeman I was released.

" 'I hope to give some of these facts to the public through the medium of the Grand Jury.'"

On Monday, October 12, the N. Y. *Recorder* thus referred to the dedication:—

"A large congregation attended the opening dedication services of the new chapel of CHRIST'S MISSION in the building which the Rev. James A. O'Connor has recently secured at 142 West Twenty-first street.

"The Mission has for its object the evangelization of Roman Catholics and aims to insure persuasive rather than denunciatory methods. The opening services were conducted by the Rev. Dr. Gallagher, of Brooklyn, and by Mr. O'Connor, who was formerly a Roman Catholic priest." [The names of the clergymen who took part in the dedicatory services here followed.]

THE ABOVE RECORD OF THE LATEST attack of the many Jesuitical enemies of this work at the opening of CHRIST'S MISSION building, which we copy from that great Protestant American paper, the *British-American Citizen*, covers the case so fully that no words of ours could make it clearer.

The Editor and Publisher of this magazine, besides giving it his most devoted attention, has conducted religious services in New York for the



last twelve years, where the Gospel has been preached to Roman Catholics, and many of them have been converted. This has excited the deadly hatred of many officials of that church whose clients have been taken away, but we have purposely avoided noticing their attacks, even when our life was threatened by them.

These pages will bear us witness that no reference has been made to the calumnies, persecutions and deadly assaults that were to be expected in a work that in times past as in the present has made enemies of the most unscrupulous men that the world has ever been cursed with — the Jesuits and those associated with them.

Our preaching services in Masonic Temple have been conducted in the same spirit as the magazine, and with the guidance and protection of Almighty God, there shall be no change in the manner or spirit of conducting them in the new Mission building that has been opened for this work, though it is in the Jesuit parish. Though the Jesuits may rage and the kingdom of Satan be moved, we shall press on in the good work of faith and love, calling the people to come out of the Roman Church and opposing that anti-Christian system to the utmost of our ability. It is a life work with us, and "God is our refuge and strength, a very present help in trouble. Therefore will we not fear."

The Roman Catholic editors on the staff of the New York *Herald* are well known to be agents of the Jesuits. In July, 1887, they tried to brand us an impostor, "on the authority of a Roman Catholic layman." They were compelled to retract that, but they returned to the charge last month, when

they were again compelled to publish the following retraction, which appeared in the *Herald*, October 17:

"To the Editor of the *New York Herald*:

"Under the heading 'O'Connor Not a Priest,' a communication from an anonymous correspondent, signed 'H,' appeared in the *Herald*, October 15, 1891, in which it is said that I 'was never a priest, nor even the recipient of minor orders in the Church, and that I 'was a student, and for sufficient cause was dismissed.'

"In July, 1887, the same statement was made 'on the authority of a Roman Catholic layman.' I replied to that, as I do now, most emphatically that I was ordained a Roman Catholic priest in Chicago by Bishop Foley in 1871, and officiated as a priest of that diocese until I renounced the priesthood and the Church of Rome in 1878.

"I never was 'dismissed' as a student or a priest, but voluntarily withdrew from the Roman Catholic Church. For the last twelve years I have been laboring in this city for the conversion of the Roman Catholics, and for this some of my former friends do not love me. Respectfully yours,

"JAMES A. O'CONNOR,

"Editor of *The Converted Catholic*."

#### Rev. Geo. C. Needham.

Rev. Geo. C. Needham, the Evangelist, has removed from Boston to New York. His headquarters are in the office of his sons, 132 Bible House, who have started in the business of supplying the Christian public with such books as will aid in Bible study. Mr. Needham will begin a series of union services in Philadelphia November 1 with many of the churches.

### ONE THOUSAND DOLLARS NEEDED.

As we go to press, there is still lacking \$1,000 of the sum needed to make the second payment on CHRIST'S MISSION building. If one thousand of our subscribers will send the renewal of their subscription for next year as soon as they read this, we shall be able to pay off this debt at once. We earnestly appeal to our friends to comply with this request.

### THE NATURAL MAN.

By Geo. C. Needham. Bible Study Literature Co., 132 Bible House, New York. Price 10 cents; \$5.00 per 100.

To all who wish an accurate and systematic treatment of man's moral condition we heartily commend this new work. It is an expose of human nature which we do not remember having read elsewhere, handled with great skill and with singular faithfulness to the Word of God. The author remarks: "It is not a lovely picture to exhibit nor is it pleasing to remove the fascinating mask and expose the hideous face beneath."

### THE NUN OF KENMARE'S BOOKS.

Miss Cusack's new book, "What Rome Teaches," price \$1.25, should be widely read. Her other works since she renounced Romanism are her "Autobiography," price \$1.50, and "Life Inside the Church of Rome," price \$1.75. These, with her present work, "What Rome Teaches," will be sent for \$4.00.

Send for catalogue of the best books on Romanism. We make a specialty of placing reliable and accurate works on this subject in the hands of our readers. Address James A. O'Connor, 142 West Twenty-first st., New York.

### KIND WORDS.

From the Philadelphia *Advocate and Ensign*, (Reformed Presbyterian,) Oct. 15, 1891.

THE CONVERTED CATHOLIC, published and edited by Rev. James A. O'Connor, formerly a Roman Catholic priest, 142 West 21st street, New York, at \$1.00 per annum, is one of our highly prized exchanges, because it deals directly with the impositions, teachings and assumptions of Rome. Its object is to convert those who are held by the chains of Papal error, and to do this it speaks out plainly and sharp, though in the spirit of love born of truth let in upon a mind and heart once held fast as are those it now seeks to reclaim. In this day when Rome on the one hand seeks to secure the favor of the churches in this country, while with the other she fights against the religion and institutions which are the strength and safety of this republic, it becomes every earnest, active Christian to seek the facts in the case, and nowhere can the real facts of Romanism be had in a form for the ready use of ordinary readers as in this spicy monthly. We commend THE CONVERTED CATHOLIC to our readers for their own information and also because any help extended to it, or the cause through it, will be carrying the Gospel of Jesus Christ among a people long ignorant of the true light and to whom the joy and peace of salvation, through Christ alone, are altogether (largely) unknown. Believing as we do that the Antichrist of the Apocalypse is the Hierarchy of Rome let us know the truth when it can be had so easily. A sample copy will be furnished free, (we suggest that you enclose a 2 cent stamp and save the cause ex-pense.)

From the *Canadian Independent*, July, 1891:

THE CONVERTED CATHOLIC:—This useful and well-written periodical now emanates from its own headquarters, 142 West Twenty-first street, New York, lately purchased and being gradually paid for as funds are sent in. Rev James A. O'Connor, the Editor, states that the magazine is "specially designed for the enlightenment of Roman Catholics and their conversion to evangelical Christianity."